

M1176
Thursday, April 27, 1967
San Francisco
Group I

Mr. Nyland: We're almost at the half way Mark, aren't we? Practically the end of April; and May, towards the end, we'll be going back.

So, last time when I said something about taking stock, you know; and accounting for oneself becomes more and more important, and particularly as it goes on now and you want to accumulate material for yourself as if you want to salt it away just to have something—you know, like deposit in the bank—and for that I think you have to ... to realize perhaps a little bit more what it is that we try to do.

In the first place, you must know that I don't come to criticize you. I've gone through enough of this kind of Work myself to know how difficult it is, and how sometimes it is necessary to put up a struggle against ordinary life; and at some times it's utterly impossible to do it because we are so bound by it and completely conditioned, and that the only way by which we can manifest or do whatever it is that we have to do, it is in a certain routine fashion to go along with it. We make many ruts in our lives; and we can't get out of it, and the further we go and the more ordinary knowledge we accumulate and the more relationships we set up with different people, the more we are bound and the more we are bound to the traits of our personality. The edges of the ruts are the habits we make, and it takes a long time when the ruts have been frozen and they are a little too crystallized and hardened and they are old, to take the edges away and to fill the rut. With the habits we try to destroy ... so that then it might be a little smoother and perhaps, because of this pulverization of a habit, it might even become a good soil to put certain things in to let them grow.

But it is a long process, and that every once in a while I become a little emphatic ... particularly when I think that it's absolutely necessary that you have to realize what is involved

in Work: That it has to be considered as something unusual, and that unless you are interested in something unusual you should not attend to it; and that is, whenever you try now to do things a little half way it will not have an effect. and moreover it is not the proper attitude to take towards one's spiritual possibilities. It is something that, of course, is quite different from ordinary life, and because of that indicates a possible evolution towards a higher level of Being that you have to consider; that where you want to go as something that is desirable ... and it has a certain quality which at the present time you don't know enough about, but you know it is different and it is also higher, and for that reason it should become much more sacred.

So, if you want to go in that direction that you have to have the proper attitude towards it and that everything in you has to be adjusted in such a way that as much of yourself will go towards the understanding and the wish to reach a higher level of Being for yourself: You can profit by it, of course, in the first place when you are there, but how much will it cost you of your ordinary life to give up part of it ... and part of that what is your life now you enjoy and you are lazy in it, and you *have* to ... because everything in ordinary life is teaching you all the time to do it as easy as possible, and not to spend too much energy unless you absolutely have to. All these things I know ... because it is the kind of struggle, I think, that each human being has when he wants to develop; and he has to go against the grain, he knows that it is difficult, he admits it mentally but with his wishes, with his heart he cannot be in it because it costs much too much.

So, once in a while when I emphasize the necessity of doing a thing right and that it never will have any particular result unless you do it right ... particularly when it applies to Movements when they have to be done strictly in accordance with a certain rule that you set up, and you put yourself in that frame of reference for yourself, that with that you feel that you only could accomplish it if you fit. And if you make yourself fit ... and that for that many things have to be rounded off because they don't fit immediately; and in many ways we, in an ordinary unconscious state, are like a square peg in a round hole of spirituality, if we only could realize that ... how much whittling has to be done and how often we try to make that what is spiritual conform to our ideas—that is, the way we are used to—so that we don't have to do too much, and certain things do not wish to fit.

Spiritual world—one should not monkey with it. One should not bring it down to Earth, it should stay up in Heaven. We have to go there, it's not a question of asking God to come down to us. We have to strive. That is the direction in which we have to go, and for that maybe we

have to loosen up the bondage that we have at the present time; it's our ordinary life and we love it because we are so proud of it, or perhaps we are at home in it and we want to keep it because when we are at home in it, we don't want to leave it and to live outside and, you might say, have to build 'something else' again and again. If we only could use some of the old stuff we would be very happy, but there is not much that you can use.

Because the coloration, everything that belongs to our ordinary perceptions, they belong to this world, they don't belong to a spiritual world. The development of new faculties, one for one's mind—the faculty of Consciousness, and one for one's heart—the faculty of Conscience—even to the extent that we know that for that kind of a development ordinary food is not good either, and that for that certain kinds ... special kind of food has to be used which, thank God, is available—although in very small quantities, and which also, thank God, can be made if one knows how. The Abrustdonis and the Helkdonis, that what is really in Man for his possible development evolutionarily and what also for him can be used on Earth for different purposes; this whole question of sex material, where do we use it for and how can we direct it in the right way.

But you see, it is only a means; because that what you have to do is to undo many things and decrystallize our habits, decrystallize our personality to make sure that that what is now so solid and on which we want to stand; because it's the only safe security that we do have, that for a little while we will become shaky and liquid and that we, then, don't know exactly what to do and how to take it. Because everything else you might say is 'flooded,' it has to disappear and we are ... if we are in any Kesdjanian way in existence, we are still living in an ark and temporarily excluded from the rest of the world; until sometimes we send something out to feel its way to see if it is safe to get out, if there is land again on which we can rest.

Fortunately ... the mountains, like Ararat, where is it in us. Where do we find that particular kind of solidity with which we at times ... sometimes we become acquainted, and then it is like a light point in our lives and say "This is right." This is spiritual realization, sometimes, of what one has ... that one is in the right road, and for that reason it is fortunate that it does happen ... and it happens every once in a while by a fortunate conditions of circumstances in which all the factors seem to point at one thing, and then that realization within one's life, this noticing of certain things that are unusual and still they have an existence for oneself, that that will give you your belief in the possibility that ultimately something can remain and can continue

to exist for oneself.

But, you see, much of that what we now call 'personal' life, our personality, our ordinary existence, our profession, all the different kind of relationships, everything that we really experience and have experienced and what has made us a Man—a so-called 'Man,' at least a person who performs certain functions the way they have to perform them in accordance with the requirements of this Earth—all of that has to be looked at, maybe scrutinized, maybe shaken a little bit. Maybe you can come to the realization that something is there, and sometimes that what we believe is there isn't there at all; and then we have to put a substitute and we find something and we believe in that and it also goes away, and then something else, and maybe for quite some time we are quite at a loss.

What will we do. You see, there is not enough of one, there is not enough of the other left. The other one—where we want to go—is not sufficiently built, we cannot as yet rely on it. We're in between the two sides of a large river—in between, right there in the middle. You cannot see anymore where you came from, you don't know where you are going; and still, one continues to row, hoping that there will be some kind of a wind, maybe a current, maybe some help from somewhere.

This hope, this constant hoping and believing and wishing to which one holds on, that is the mountain Ararat in one. That is where at times we come to rest; and at times, then, coming to the realization that something like that still within us can exist, that then that realization brings us to the possibility of knowing that certain things in ourselves have that kind of quality already, and that it is only a question then of how to use it.

What to do with it. How can we at such a time make Abrustdonis and Helkdonis available. How can we at such a time find that what is life. Where is this Magnetic Center within one. You see, the attitude that one should have in that sense, the way you then want to live, the way you then wish to withdraw because you don't want to be affected by the ordinary conditions of life: They take things away from you, they require it because they have to be fed, and you have to function because you belong. The Earth, you're part of it. How can you find quietness. In the temple? In the holy of the holiest. Only somewhere in prayer; sometimes with a friend, sometimes in nature, sometimes in reading a book, sometimes daring to be quiet and not allow certain thoughts to take place and not give them room, to tell yourself "I Am."

At such times you see, you have to remember there is something in you that never will

change; that always will be there, always has been there, always will remain, always will remain alive; which was there even before you were born, which, at the present time is manifested in your own body and the way you are now living with all the different organs you have, and that what remains in existence after your body dies. And that the responsibility for that, the realization of this life which is now manifesting in every one of us: That you take it as a responsibility and this will, in the first place, give you the assurance that there is something to hold onto.

You see, regarding Work, this is the determination: That you are willing to face whatever is there for yourself in any kind of a form of life as it is now representing itself to you, and that you wish to live in it and continue to live with it and not to want to give up, and that you believe in the possibility that ultimately there will be a solution to all the different problems in your life regardless how, at times, everything is flooded and nothing—nothing—can be seen but just stretches of water without any growth whatsoever.

There are times like this in one's life, you will have to face it. Don't be afraid of it. It will come in the end. It will clear up. In the end the clouds for that what is now preventing the Sun to shine, or maybe what is preventing your 'I' to exist, will at times—at certain times, quite definitely and ultimately much more regularly and then more continuously—will actually clear up, and the clarity of the sky when one starts to fly towards the Sun, there will no ... not any longer be any shadow for oneself.

This is the difficulty of Earth. This is the reason we have trouble. This is exactly because the condition of Earth is a rotating something around something else which is supposed to give it light, and part of the time we are in the dark and part in light. That is why we are so used to believe that that what is light is better than the darkness. And of course in truth it is that way because we consider that what is good for us that what is associated with light, associated with the positivity, associated with virtues, associated with the way we ought to be; and we hate it really when we are in the dark, and we don't like to go to sleep than only because the body compels us since we are too tired, and if we are in that state we hope if we are still alive enough, that the night won't be too long and that the next morning we will wake up hoping again and again to do things in light, because that is our destiny. Our destiny in each person is the protection of that what is positive in him, because that is the form of his life for which he could become responsible; and for that reason he will protect that whenever this light is threatened and

in danger, and for that reason also I say that that what is light for us has ‘more value’ because ... for that reason we wish that anything that we *do* do at times could be in light and could stand the light of the day and that we should not hide anything. And, now, against that the tremendous difficulty is that we are forced not to have to Work for this light any longer, and that we now gradually start to depend on something else; so that we say the Sun will come up tomorrow so why should we worry about it today and that we expect, then, that something else—not us—is going to do the work for us, and that ultimately even this question of religion and praying to God is that we ask God to do the work and that we can sit and hope and wait until He comes and tells us to get up and to go into Heaven because we are blessed. Why should He, and why should Man. Why has Man gotten away so much from the soil. Why shouldn’t he live in Nature and make his own living. Why shouldn’t he be dependent on the sweat of his brow and work.

All of that you know, I’ve said it many times. This whole question of commercialism and industrial development and so-called ‘beautiful’ things—progress for us—they kill exactly that kind of a desire to protect ourselves, and instead we take other things to protect us which we haven’t made at all and which we can buy for a couple of pennies. We are for that reason lazy and for that reason undeveloped, and we don’t understand anymore that during the day there is work to be done and during the night there is no work to be done, than only to recuperate. And that really a normal Man should live as close to the soil as he possibly can because that is still for him, living on Earth the source of Mother Nature giving him food; but the difficulty is always that the Earth keeps on turning around, and if the Earth only could be exposed constantly to one section and let the other side go because we are not interested in it, everyone would migrate towards the light of the Sun.

Why is it, within ourselves that we are exactly the same way. Why are there positive and negative sides to ourselves. Why is it that we are not constantly exposed to that what could continually give us light. Why do we live so often in darkness; and when we are in darkness wishing then for light, why don’t we have within ourselves a certain substance on which we could rely and we could say “This is me, this is my own solidification, I don’t need anyone else, I don’t need anything else, I have within me the Sun, which gives me constant light.”

You see, we are ... don’t develop that way. We depend all the time on someone else. We want to protect ourselves, and when we are not sure we congregate with each other so as to profit by the presence of each other so that they can tell us how wonderful we are, or if we have an

opinion we look for affirmation from someone else, and if they agree then we feel better because then we are not alone. This question of daring to stand alone and on one's own feet, that is really what defeats us, that is really what is the trouble with us. We don't dare any longer, because it is lonesome and we don't wish to be all by ourselves. Because, we are afraid. We are afraid to lose ourselves. Ordinary life won't give it, you know that ... because it is all the time based on the question of community, and unless you conform you really don't belong. That what we want in ordinary life in our present civilization is uniformity, not to deviate from the norm; and as long as you are that and you are within that kind of a framework, no one will be offended and won't have any trouble with you because you are one of them, as soon as you are a little different, a little bit of a black sheep to some extent, as long as you have something that is not so usual to them and they cannot understand it, they try to drag it down to the level where they are so that they could understand it—the same way as we drag down everything that is spiritual to a level of ordinary life in order to explain it in the terminology of matter.

In exactly the same way one dares to hold onto that what is spiritual, one also will dare to hold onto that what is original within one, even if it differs from the regular five-and-ten-cent-store variety. This is where really courage would come in: To stand up for what one is. One knows one is this-and-that, and one does not need any longer any affirmation from someone from the outside to tell us that we are wonderful; even if they then say it you will tell them, "How do you know." How do you know what I am. How do you realize, for yourself to think that that what I feel is the same way as what you feel, or that my suffering can even be compared to yours.

What does one know of each other. You won't know until you know something of yourself. If within you there is the possibility of the Moon as your habits, the possibility of that what are the planets as your emotions, and that what actually could become the Sun in you for yourself as an intellect, that then you as a human being, even on Earth could become complete as a solar system, as a unit; and as a unit then existing in the universe which is represented by the ordinary world of Mother Nature, that each person then being a unit within himself can then, you might say, 'communicate' with other units without becoming dependent. And that would be the reality of a communication on the kind of a scale which, at the present time, of course we don't know and we don't even dream about.

And still, this is the department of Work. This is the real reason why one ought to be

interested in Work of this kind. Because it gives you a chance to build something for yourself which you know well enough doesn't exist at all and which you need; and which when you once realize that it is necessary for you to do this—and this being based on the realization of yourself, how terribly incomplete you are and that that what you have is just about enough to walk around on Earth and to perform certain functions—so that really the purpose of Man is an entirely different one and that the fact that he was born here on Earth as a representation of life, that life certainly is not bound to Earth at all and that it belongs to the totality of a universal existence. And that the problem for Man is to find out how can he, in the present world in which he happens to live, realize that what he really is; and then, if he understands it, to open the doors to the possibility of growing out and to see then how far he can go, fly maybe, in any event towards the direction of further unity with God.

You see, the realization of the incompleteness of Man, *that* has to be based, of course, on that what you know of yourself; and more or less that you know in an absolute sense so that there is no question or no argument about it; so that there is no more distinction regarding that particular problem whenever you think about it and whenever you feel it, and that both will come to the conclusion—both your feeling and your mind—that there is still something to be desired and something to be wished for and something to be accomplished, and something that you know in your mind would be possible for a Man to develop if, when he knows now this particular road—how to do it and how to become Objective to himself—that then as a logical result, that what will be built in him, his Kesdjanian body and his Soul body will ultimately be the bridge between this world and the next.

This is the realization why one should Work. Because if you don't know this, if you know that everything ... or believe that everything the way it is is perfectly all right, of course you will fall asleep. And when you fall asleep you might say you are on the 'other side' of the world, you're in the darkness, you turn away from the Sun.

The opportunities for Work, the opportunities of being exposed again and again to light, they happen every day. They happen after every night, they happen during the day sometimes a little bit more intense, and some day it will stop because your body won't turn around anymore, it will be put in darkness forever. *Now* is the opportunity, still: As you are so-called 'alive,' as you are now walking in your ordinary living and you perform certain tasks in an incomplete manner; and that each time when you realize this, when you see it—how incomplete, how

impossible, how stupid, how honestly not being able to do what you should do and how this particular kind of a measure for yourself, are you a Man—that you come to a conclusion how little there is in me that is even stable enough to form a foundation for the future building of other kind of things, of a different kind of nature.

If one comes to such conclusions: This honesty that is required for oneself; to know what you really are and not to become too much involved in ordinary things of life which will prevent you from seeing the real truth, the truth you can get when you are as much Objective to yourself. But we are not such fools ... that even if you are alert enough, even if you know that there are certain things going on and even if you realize how often it has gone on in the same way and that you always will confront the same kind of a problem until you solve it, it is exactly *that*—that this kind of knowledge that gradually becomes your own—will give you enough data already about yourself, the knowledge that you have to do something about it. Because the way it goes it's going to just churn around, around and around—around that what is your mind at the present time—and it is not the Sun because the mind as it is in the head does not give off any light, and it isn't ... does not in your heart give any heat to you.

You see, the question, now: If I wish to Work and I know now how to Work, then I am faced with that what takes place every day and that there are times during the day which are different from the times during the night, and that sometimes I try the impossible: To Work during the night when everything is dark and I cannot even see; I cannot even perceive even if I had means of perception which are not dependent on my ordinary eyes, and that at such a time I am such a stupid fool that I try to Work then.

This is the one thing you must now know: Not to Work when you know you cannot. Work only in light. Work only when the conditions are such that you can see properly, that you know what is happening, that you can see what has to be done and that you can see even the relationships there are in that what you are engaged in with the rest of the world. And if you see that you are trying to do certain things in traffic, don't do it in traffic but wait till you are on the curb, and then you wait and you see.

How does one Work—'I', create it. Again, if 'I' can see 'It', it is also possible that 'It' becomes Aware of 'I'. So many times, you forget 'It'. You think it is a matter only of creating 'I'; and of course that is how it has to start, because that what you consider 'I' naturally has to be that kind of a faculty of Objectivity which starts to function in such a way that it is Objective to

that what are the manifestations of 'It'; and that then this recording will give one the facts of an absolute value which, when they are put again and again in your brain and stored away, that they can be recalled and that you can rely on them because you know there was no interpretation surrounding them, and no further association with such facts. This, of course, is the function of 'I' as it starts to grow and develop, and has to be there because it will ultimately become your guide. But supposing, now, this guide wishing, now, because it has a Benevolent attitude towards 'It'—wishing now to help 'It' and it will take 'It' by the hand—don't you think that 'It' would know? Don't you know that when something is light in you, that everything of the periphery knows that there is this light? Don't you know that whenever there is a realization of that what is essentially essence in one, that the totality of oneself is, you might say, 'spirited' because of it; that it cannot help but notice the fact of something existing which is of a different kind than one's ordinary life, and that for that reason, exactly that that what I now realize as perhaps the result of the creation of an 'I' and maybe at times can become for oneself the voice of one's Conscience, that because of that I, as I am as a little personality, now know of that light existing outside of me and shining on me and giving, through my Conscience, warmth for myself so that 'It' becomes influenced and then knows. And that this 'It' knowing, now, that something is taking place and is willing even to be submitted for any length of time to the influence of that kind, gradually starts to realize that there is a possibility and a way out. And then more and more the different cells of one's ordinary body and the cells of the organs which have functioned so far in a mechanical sense, that they are awakened also and that they start to strive to connect themselves in such a way that they are more conforming to that what is taking place on the outside as a source of light and heat.

This is the realization within oneself that one is not only on the right way, but that one is willing to go. And then, in oneself this is what takes place: This what is the realization that when I Work and I know that at times there is that possibility of 'I' existing because somehow or other the clouds and the mist in between that what is 'I' and 'It' have been dispersed—partly because of my wish dispersing it, partly because of the strength of 'I' on the other side dissolving it—and that there is the realization of 'I' shining on 'It' that 'It', then, because of being taken by the hand is now willing to do something on its own and then at times can say to itself, "I have Worked."

Don't eliminate these possibilities for yourself. Don't start to criticize yourself, that you should not say certain things about Work when you consider what you have done to be right.

You must say it in order to give further strength for yourself to have the continued wish to keep on creating 'I' for yourself; when something in you knows that you have been doing your best regarding the possibility of making it first and then, with this kind of a wish, that you now are submitting to the possibility of an evolutionary growth which was not there before.

It is a long way, in this kind of direction, that one could become conceited. Because all you say is "I've done my best." All you say, "If I created for six days, on the seventh I look and I see that everything is right," and then I continue because I know as soon as I start to dwell on it, then naturally I lose myself into all forms of unconsciousness. But you have to have this kind of poking-yourself-in-the-ribs, to tell yourself at times you are doing the right things; you know it because your Conscience starts to talk to you, and you know that Consciousness gives you a certain insight of what actually has to be done.

So when I now say "Here we are, and we can Work," and you must realize what is involved: We are now for each other, each one of us, together in order to give strength to each other, and temporarily to derive from each other that strength which we don't have as yet. It will come ultimately that you can stand on your own feet, that you don't need the approbation from anyone else. That you know whatever is your creation that you have done with all the intensity and that what is for you the best that you can do, this you know when you enter into the inner, inner sanctum of yourself. You will not know it outside. You will only know it when you come to the realization of this kind of a Silence, this kind of Being within yourself. Only yourself. No accounting to anyone else. No playing up to the gallery. No expectation of affirmation or approbation from anyone; than only that what is your Conscience within you in which, then, at such a time you pray to God to tell you that it was right or wrong, and then you hope and that hope will be fulfilled: That you will find within yourself the knowledge and the feeling which is required for the continuation of your desire.

This must be Work, but it is Work at the times, as I say, when it is 'light.' It is Work in your ordinary life in its simplest, most simple form. I've said many times, "Don't try it in your profession when you are engaged in something that you have to do." Try it at the times with which there are thousands and thousands of moments during the day; when you are alone, when you can afford it, when you can take off the time, when you sit. When you sit, when you get up, when you do a little thing here or there, these flashes of realization of your body existing and doing certain things in a simple way; which are perhaps partly habitual and partly requiring so

little energy on your part that there is more than enough to pour ... and I say 'pour' into the wish to be Awake to yourself so that you don't forget; and you can afford then to take that energy for that purpose, because it is not to be used for anything else.

Try to study yourself a little bit more in such utter simple moments; the moment immediately when you get up out of bed, when you open your eyes and I say, many times, to Wake Up for the second time. It is before you do ... even allow anything to take place in your mind or your feeling. Before you even are ordinarily awake in the sense that you can function, there is already the possibility that something can function in you which is not of this world and is not subject to your physical sleep. This kind of realization—that you know that that what is really you—exists all the time, and does not sleep. Your 'I' does not sleep. Your moments of your life do not sleep. They are not subject to that kind of a time influence. They even are not subject to space; because whenever you are awakened in your physical sleep, that what is there—and should be there—can be there, and it is there when you wish it. This question of Omnipresence of 'I'. The totality of that what is, is, and we call it 'I' when we formulate it into something that becomes useful to us; because then it belongs to me since I wish it for my guide, but in reality that what is 'I' is God, and God is all-present, around, eternally with me.

When I start to know, when I know this the first thing in the morning, when I know that my functions of ordinary life are not as yet settled, when I am still, you might call it, in a 'dreamy' state ... sometimes I think that I cannot even function until I've had a cup of coffee or that something has happened so that I can stretch, or that perhaps I ought to take a bath first, or that whatever I think is now a necessity for my ordinary existence—and usually dictated by my body—as if that would influence the existence of my 'I'. Someday you will come to the realization that your 'I' is there during the dark and that you don't know it; and 'I' is watching over you and is ready again to associate with you at the time when you wish and when you have a need for it, and when that possibility exists that before you go to fall asleep that you dedicate your life in the hands of 'I' to maintain it for you and to tell you at times what has to be done; even during the night if you wish, to guide your dreams in a certain way or to make contact with another world in which ... and to which, sometimes, you want to have a desire to go, and that it is there in the morning when you wake up.

[Dog barking. Aside, Mr. Nyland: You know, we have trouble with that dog, don't we. Did you tell this man? Someone: No.]

But, you see, we are practically, now, at the end. Because where ... where do we start in the simplicity of Work, in wanting to do what you can, wanting to do what you can do now. Use *now* the fact that we see each other a little oftener and that we have associations in some way or other, and that you now can work together and talk. And, talk about Work. Remind each other of Work. Do certain things during the day that you will know that you are making an attempt, and that someone else will know that you are making it. That you try *now* to concentrate on the possibility of being Awake more than ever; because now you can use it, now you can create more deposits, now you can set up certain things for a rainy day ... maybe for the time that you have to live in hibernation a little. *Now* you must Work. *Now* you must know that I am here to try to help you.

Because, what else would I do. Just talk and talk a little bit, the day goes by, I try to see you, I try to remember how you were. Sometimes maybe I don't even know your name, but I do know your face and I think of you—where you are, what is that you are engaged in, how much room is left for you to Work, what can be done for yourself to change it maybe to make it more conducive, really to remind you; really, as it were, that a meeting like this, that you are 'blessed' and that you go out with that kind of blessing on you, that you take it. You are baptized in that way. Holy water. Whatever you want to call 'Conscious impressions.' Whatever it is that you consider an influence from a different kind of a world above one. Spiritually tinted, of course. Because, we're through with matter. We know all about it. All the gadgets—we know it. Everything material—we already know. We have to go into the atomic structure in order to find out what is really beyond it, and maybe ultimately we will find something—why the atoms are held together by life, and what it is that is real attraction.

At the present time, that what we now wish to be blessed with and by ... and that we want to get within one's heart and for which there is the necessity of being open—it is exactly that kind of prayer that you should have. When you go to bed, wait for a moment. Don't just go to bed. Wait a little bit in front of your bed. If you wish, kneel, take on a posture of prayer; take three deep breaths, and each time when you inhale, you try to inhale that what is spiritually around you as an atmosphere, which, you might say God 'gives' you, and each time that you exhale try to remember that you are there, on Earth.

When you say "I", the contact with that outside world, you want to establish with that what is inside of you that ultimately will become a Sun for you shining forth, what is now still

Magnetic Center and which is dependent on each moment for its further development; that then this “I” for you becomes the life-giving factor, of which you are part but which now at the present time is bound, not through your fault but you realize that it is bound because you have to Work for a real living to free it. And now, when you exhale... And at the end of that you say... You inhale very slowly, you have to make sure that everything you can take in is taken in, that you allow enough time to take it in. No hurry. God has time on His hands because He eats it, you take your time to say “I”—“I,” whatever you wish to mean by that; maybe that what is most superior, perhaps partly already Objective for you. And with that you enter the threshold, across it—from Heaven as inhalation going across the threshold—to ordinary Earth as exhalation, and at the end you affirm for yourself the existence of yourself by being of this Earth with your feet and you say, “Am.” You Are and this “Am” vibrates in your chest, in that what actually could affect your heart in such a way that you know, by intuition, that you exist.

This affirmation for yourself places you on this Earth in front of your bed kneeling down, with your eyes closed but your head uplifted towards that what is, for your belief, higher than what you are towards which you wish to strive; with your “I” reminding you, with your mind knowing and with your feet on the ground as expressed by “Am,” that what is really your life. Where it centers will be your heart, the planetary existence within and that what will ultimately become your Kesdjanian body. God will live there. He is familiar with feelings and emotions. He knows what it is to have a real wish. He knows what it is that makes a wish holy and sacred, and with this particular knowledge—‘intuition’ I call it, because it is a fact about which I don’t know the dimension—that for me, then realizing and now experiencing these moments of that kind of freedom of the contact with that what is Above, this kind of prayer now consisting of that what is the totality of myself, will be heard. And if so, then ‘I’ continues to exist for me during my sleep.

All this is Work. All this is perspective. It belongs to your thoughts and your feelings. It belongs to your place in life. It belongs to that what you want to think now: How you are about your aim, and to what extent you are willing to take the responsibility for living on this Earth. Because here is where you live. Here is where you have to perform. You cannot run away, you cannot even hope that you will die. The task is here, day after day. Accept it. Accept it the way you accept yourself, accept also the way you happen to be situated and the way life has meted out its measure to you; to the extent that you can understand it, so much the better; to the extent

that you have to substitute for misunderstanding ... or not understanding a hope and a belief, it is also all right. Because you still can remain in balance when the accent within you is in your feeling center and the activity, there, is a marching towards your heart in order to find, finally, solid ground for your feeling and a justification for having an emotion concerning God and life, Man as he is, Man as he should be, and Man as he ultimately will become.

Good night, everybody.

End of tape